

Religious Miscellany.

"WE PRAISE THEE, O GOD."

This hymn was sung as a part of the religious services in the parlor of the Mountain House at Lake Minnowaska, N. Y., on Sunday, August 20th, 1883.

God of the mountains and the vales,
The placid lake, the rolling seas,
The summer zephyrs, winter gales,
The lowly flowers and lofty trees;
Creator, Savior, heavenly Friend,
To thee in praise, our hearts ascend.

We praise thee that, at thy command,
The universe in beauty rose;
That, held by thy almighty hand,
The vast creation finds repose;
That all thy works shall ever be,
With kindly care sustained by thee.

We praise thee for redeeming love
That made the sinless Son of God
An exile from the world above,
To ransom rebels with his blood;
That sinful souls may freely claim
A full salvation in his name.

We praise thee for the blessed word
Which brought the Holy Spirit near—
The pledge of our ascended Lord.
Each creature hark to raise and cheer.
Triune Jehovah, we adore
Thy power and grace forevermore.

—Francis Dallas Janvier.

The Elder Brother.

The Elder Brother forms the dark background of one of the brightest, loveliest, and most charming pictures in the gospel history. Mark his scowling features as he stands there amid the black shadows of hate, envy, jealousy, cold and frigid as an iceberg. "He was angry, and would not go in." He does not say, "My brother," but, "This, thy son—this fellow." The volucrant strains of music, the radiant cheerfulness, the general gladness, and the festive joy with which they celebrate the return of the long lost son, together with the earnest entreaties of the father avail not to stir the pathos of his soul. His heart throbs with no pulse of joy; he remains without, nursing his wrath to keep it warm. This elder brother is not merely an analogue of the Scribes and Pharisees, to whom the parable was first addressed, but he is also a type—the idealized representative of a character. This episode holds up the mirror to that self-righteous and dogmatic surliness which cries down all churches and creeds except its own; which deems its own kith and kin the very cream and some of society. Like the "Wandering Jew," the elder brother never dies. "Men may come and men may go," but this typical character "goes on forever." Of him it will never be written that "he has gone glimmering down the stream of things that were." He burns beneath tropical suns and shivers amid Arctic snows, but still survives and will be here when the trump of God shall sound. "Who is this elder brother?" was asked in an assembly of ministers at Elberfeld, when the venerable Daniel Krummacher sprang to his feet and made answer, "I know him very well; I met him yesterday." "Who is he?" eagerly asked the brethren. "Myself," was the prompt and emphatic reply. He went on to explain that on the previous day, hearing that an ill-conditioned person had received a gracious visitation of God's goodness, he felt not a little envy and irritation. Where is the man who dares to say that he never played the role of the elder brother? Does not elder-brotherism crop out everywhere, in church and state, in families and communities? A financial success and prosperity of a kindles the fire of envy and hate in the bosom of neighbor B. Ahab covets Naboth's vineyard. Jonah is moody, fretful, peevish and petulant, because the heathen city is not overthrown; weighed in the angry prophet's balances against the grateful shade of his precious "gourd," how quick the souls of the teeming thousands of Nineveh kick the beam; let the lightnings of retributive wrath consume the wicked city, but spare my "gourd." Envy is the vilest of passions. It loves a shining mark. It seeks to dim and belouch the lustre it cannot out-shine. It is a "pure soul-sin." Its bases is not physical, but psychical. It has its throne in man's spiritual nature; and yet, considered in reference to its effects, it is "rottenness in the bones." It is a fire that burns in the soul. It is in it more pure and unmixt than any other passion. It is not confined to any special class. It is not unfrequently preyed upon the mind of the great philosopher, who ascends the distances, calculates the periods, and unravels the light of the stars. On two occasions elder-brotherism got the mastery of the lofty soul of the gentle, loving John. "We saw one casting out devils, and we forbade him." On another occasion he wanted to call fire down from heaven and consume a certain inhospitable Samaritan village. "You know not what spirit ye are of," said Jesus. We all have need to pray that the blessed fire of love might come down from heaven to burn up our egotism and enrich our characters with the true Christian gold. Envy is not only a vile passion, but is also painful. It is armed with a double barb that stings itself while it wounds others.

At each other's good is evermore malignant poison, sitting on the lonely throne of hate. A double blow to him infected with it. Of inward pain the lonely look he wears, At sight of joy without him never awakes.

The jealousy that begrudges your neighbor his gladness, fills your own soul with more than Egyptian darkness, and effectually shuts out every ray of the Sun of Righteousness. The Ancient Mariner, "whose soul had been alone on a wide, wide sea," teaches the wedding guest a lesson we would all do well to learn:

Farewell, farewell! but this I tell
To thee, thou wedding guest!
He prayeth well who loveth well
Both man and bird and beast.

He prayeth best who loveth best
All things both great and small;
For the dear God who loveth us,
He made and loveth all.

—Rev. T. F. Glenn, in *Christian at Work*.

"Popular" Preaching.

The *Christian Commonwealth* of London makes the following remarks in consideration of the point whether the sermons which are the most popular are the most useful: "And this leads us to the consideration of the point whether the sermons which are most popular are most useful. We believe that, as a rule, this is decidedly not the case. As things go now-a-days, popularity is not a great recommendation to either a preacher or a sermon. There are, unfortunately, many ambitious and self-seeking men in the pulpit who make it their first and last aim to secure popularity. No artifice is too mean, no stratagem too crafty, no methods too unworthy, if by resorting to them they may become famous. They will distort the truth, present it in false colors, or suppress it altogether, if by so doing they can tickle the ears, and win the plaudits of those who listen to them. Very often they attain their end; they become popular; they have their reward. But no Scripturally instructed person would, as a rule, point to the popular

preacher as a model of what the Christian minister should be. Exceptions there are; but they are exceptions; and they are very rare ones, too. The true preacher is often most unpopular, and he is unpopular because he is true. This was the case with Jeremiah and Paul, and it has been the case with faithful men in all ages since their time. The false teachers who set themselves up as rivals of the Apostle Paul were more popular than he, and it was one of the greatest troubles of his life that they were so. But who would say that because they were more popular they were more successful, and more worthy of honor? And yet this is precisely what is affirmed in our day. The modern church worships the fetish of success—not genuine, but spurious success. And success is measured by popularity, by the extent of a man's following, and by the numbers of people who throng his chapel or church. All this is radically un-Christian. Anything more opposed to the teachings of Christ, and to the spirit and methods of the apostles, it would be impossible to conceive. For this state of things hearers are mainly to blame. Now, as of old, men and women calling themselves Christians turn away from the God-sent apostle and his message, to follow false teachers who have smooth tongues and elastic consciences. We are witnessing the fulfillment of the apostolic prediction. The people, having itching ears, are turning away from the truth and those who teach it, and are heaping to themselves false teachers, who, better minister to their perverted tastes. No doubt the latter are most popular with people who do not relish the unadulterated truth of the gospel, plainly and faithfully expounded; but people who understand the matter will never confound the popularity of these men with true success. We contend that the sermons of to-day are neither inferior to, nor less popular than, those of former times, if we have regard to the judgment and testimony of renewed men and women. And as for the opinion of those who are unregenerate and carnal, they are utterly out of court in relation to a question like this."

How to Meet Temptation.

We mistake the matter, if we think our Savior did not feel the force of Satan's various temptations. Had he not done so, he would not have been tempted in all points like as we are. We do not understand the union between the divine and human natures of Christ. We must first take what we find upon the subject, and limit our curiosity by the amount of that which is written, and this much is certain, that he suffered being tempted. He had all the pain of a struggle to undergo, and it was by obedience in the face of difficulty, a high and sustained exercise of principle in the face of allurements, by the force of dutiful sentiment rising superior to all that the tempter and the world could muster to oppose it, that he repelled each temptation of the adversary. Did he enter into a deliberate process of calculation, or hesitate for a moment between the call of duty to God and an act of homage to God's presumptuous rival, on the rendering of which all the glory which dazzled round him was offered to gratify and reward him? No; he does not appear to have ventured himself with the alluring representation for a moment, but with all the jealousy of quick alarm does he by one summary act dismiss the whole of the flattering temptation from him. "Get you hence, Satan; I cannot entertain your proposal for a single moment," and with a quotation from Scripture, the very measure with which he repelled every former assault, does he tell him that he must worship the Lord his God, and him only must he serve. If he would not trifle or delay, or make any parrying with temptation, how much more incumbent is it upon us to be prompt and decisive in our measures with it! If even the mighty captain of our salvation would not trust himself with the indulgence of that superb spectacle that was so much fitted to regale the imagination, how much more ought we to dismiss from our thoughts the countless varieties that are ever obtruding themselves, and offering to take possession of the inner man? Keep no measures with temptation. Your safety lies in shutting it out and dismissing it from your thoughts. When any gay or flattering imagination gets hold of you—be it wealth, to seduce you from your integrity, or to withdraw you from your present humble but safe employment to some track of ruinous ambition; or be it pleasure, to steal your hearts to some object of idolatrous affection; or be it fashion, to tempt you to some act of unlawful conformity to a world lying in wickedness—think of your calling, you are the servant of the Lord; and be ever ready to dismiss the evil suggestion with the answer, "I must worship the Lord my God, and him only must I serve." —Rev. Thomas Chalmers, D.D.

The Defect of the New Version.

In the *October Century*, Professor George P. Fisher of Yale writes forcibly of "Martin Luther, after Four Hundred Years," and compares the new version with Luther's translation of the Bible, to the detriment of the new, as follows: "He was determined to issue not a colorless, neutral, or a version enervated by idiomatic peculiarities of the Hebrew and the Greek, or a pedantic version, intelligible and interesting only to the cultivated, but rather a translation which should make the Bible appear to have been written in German. He gives amusing accounts of the struggles it cost him to make the sacred writers 'speak German.' In dealing with Job, especially, his patience was well-nigh exhausted. No one could understand what it had cost him to make Job 'reden Deutsch.' But he succeeded. In his version, the apostles and prophets 'reden Deutsch'—the Deutsch of the shop, of the market, and the hearthstone. Luther's Bible is a living book. If the recent English revision of the authorized version, admirable in various particulars, fails at any point, it is just here. There is a lack of freedom in the incorporation of English idioms; in a word, there is an undue servility. So far as a translation fails to give the force and beauty of the original, it is incorrect. Close adhesion to grammar and lexicon, in many instances, may be the cause of greater loss than gain. We must have the spirit as well as the letter of the text. If we can have both, then better the spirit than the letter. Our recent revisers make the frightened disciples who saw Jesus walking on the sea cry out, 'It is an apparition' (Matthew xiv: 26). Would such a company of fishermen, in a state of alarm, use the word 'apparition' if not, some other should have been substituted for it. The idiosyncrasy of Luther's version, its sinewy vigor, its racy idioms, and the rhythmical charm which it has in common with the authorized English version, are literary merits which it is impossible to estimate too highly."

New Advertisements.

HEREDITARY SCROFULA.

ARE you aware that in your blood the taint of scrofula has a prominent place? This is true of every one. It is liable at any time, on the slightest provocation, to develop itself in some insidious disease. Consumption and many other diseases are outgrowths of this impurity of the blood. Hood's Sarsaparilla has a wonderful power over all scrofulous troubles, as the remarkable testimonials we have received unmistakably prove.

Messrs. C. E. HOOD & CO., Gentlemen—My youngest son has always been troubled with scrofulous humors; sores in his head discharging from his ears, and a running sore on the back of his head for two years; his eyelids would fasten and become nearly all coming out; he was exceedingly dainty, most of the time eating but two small meals a day. We were unable to find anything that had the least effect upon him till last spring, 1879, we gave him two bottles of Hood's Sarsaparilla. His appetite improved, he grew fat, and the sores and eruptions went without a word, and not a sore in his head since. Sincerely yours, MRS. J. C. SANBORN, No. 101 Merchants St., Lowell, Mass.

No. 101 Merchants St., Lowell, Mass. We can use as a rule all our editorial columns to speak of any remedy we advertise, but we feel warranted in saying a word for Hood's Sarsaparilla. Sarsaparilla has been known as a remedial agent for centuries and is recognized by all schools of medicine as a valuable blood purifier. It is put up in forms of almost infinite variety, but Messrs. Hood & Co., Lowell, Mass., who are thoroughly reliable pharmacists, have hit upon a remedy of unusual value. Certainly they have vouchers of cures which we know to be most extraordinary. —*Editors Lowell Weekly Journal.*

HOOD'S SARSAPARILLA.

Sold by druggists. Price \$1.50 per bottle. Prepared by C. E. HOOD & CO., Lowell, Mass.

SULPHUR BITTERS.

THE GREAT German Remedy.

TRUTHS FOR THE SICK.

For those deadly Bilious Sprue, etc., who are all pained on SULPHUR BITTERS, it will cure you. The Giant Dyspepsia is cured by taking SULPHUR BITTERS. Operative who are closely confined in the mills and workshops, do not procure sufficient exercise, and suffer from indigestion, should use SULPHUR BITTERS. They will not be long in feeling better and healthy. General Debility will cure itself by using SULPHUR BITTERS. Don't be without a bottle of SULPHUR BITTERS. They will not be long in feeling better and healthy.

Sulphur Bitters.

Beil's One Minute Cure for Toothache. Price, twenty-five cents.

THE WHITE IS KING.

THE BEST IN THE WORLD. SO SIMPLE A CHILD CAN USE IT.

THE WHITE King of Sewing Machines.

It has the only perfect AUTOMATIC BOBBIN WINDER ever made, winding every bobbin as smooth as a spool of silk. It has the best EMBROIDERER in the world. It will do the widest range of work, and is the LIGHTEST RUNNING machine in the market. Agents wanted in unoccupied territory.

CLARK & FREEMAN,

163 TREMONT ST., BOSTON, MASS.

The White machines are sold in Waterbury, Duxbury, Watford, Montpelier, Stowe, Bolton and Fayston by J. C. GRIGGS, Waterbury, Vt. All letters of inquiry in regard to the White sewing machine should be sent to J. C. GRIGGS.

A good assortment of machines constantly on hand at my store.

[Continued.] CHAPTER II.

wonderful and mysterious curative power is developed which is so varied in its operations that no disease or ill health can possibly exist or resist its power, and yet it is

Harmless for the most frail woman, weakest invalid or smallest child to use.

"Almost dead or nearly dying"

For years, and given up by physicians of Bright's and other kidney diseases, liver complaints, severe coughs could consumption, have been cured.

Women gone nearly crazy!

From agony of neuralgia, nervousness, wakefulness and various diseases peculiar to women.

People drawn out of shape from excruciating pains of Rheumatism.

Inflammatory and chronic, or suffering from scrofula!

Erysipelas!

Salt rheum, blood poisoning, dyspepsia, indigestion, and in fact almost all diseases fail.

Nature is heir to Have been cured by Hop Bitters, proof of which can be found in every neighborhood in the known world.

THE MOST RELIABLE FOOD FOR INFANTS AND CHILDREN.

THE BEST DIET FOR INVALIDS AND OLD PEOPLE.

For the cure of all diseases of the stomach and bowels, and for the cure of all diseases of the liver and gall bladder.

For the cure of all diseases of the lungs and throat, and for the cure of all diseases of the skin and hair.

For the cure of all diseases of the eyes and ears, and for the cure of all diseases of the nose and mouth.

For the cure of all diseases of the heart and blood vessels, and for the cure of all diseases of the nervous system.

For the cure of all diseases of the reproductive system, and for the cure of all diseases of the urinary system.

For the cure of all diseases of the digestive system, and for the cure of all diseases of the excretory system.

For the cure of all diseases of the circulatory system, and for the cure of all diseases of the respiratory system.

For the cure of all diseases of the locomotor system, and for the cure of all diseases of the sensory system.

For the cure of all diseases of the integumentary system, and for the cure of all diseases of the muscular system.

For the cure of all diseases of the skeletal system, and for the cure of all diseases of the nervous system.

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For the cure of all diseases of the reproductive system, and for the cure of all diseases of the urinary system.

New Advertisements.

"I owe my Restoration to Health and Beauty to the CUTICURA REMEDIES." Testimonial of a Boston Lady.

Disfiguring Humors, Humidifying Eruptions, Itching Tortures, Scrofula, Salt Rheum and Itch-like Humors cured by the CUTICURA Remedies.

Cuticura Resolvent, the new blood purifier, cleanses the blood and respiration of impurities and poisonous elements, and thus removes the cause.

Cuticura, the great Skin Cure, instantly allays Itching and Inflammation, cleans the Skin and Scalp, heals Chores and Sores, and restores the Hair.

Cuticura Soap, an exquisite Skin Beautifier and Toilet Requisite, removes from CUTICURA, is indispensable in treating Skin Diseases, Baby Humors, Skin Blemishes, Scalds, and Rashes, Chaps, or Greasy Skin.

Cuticura Remedies are absolutely pure, and the only real Blood Purifiers and Skin Beautifiers, free from mercury, arsenic, lead, zinc, or any other mineral or vegetable poison whatsoever.

It would require this entire paper to do justice to a description of the cures performed by the CUTICURA Remedies internally, and CUTICURA and CUTICURA SOAP externally.

Scalds, burns, and all other painful eruptions, are cured by the CUTICURA Remedies, free from mercury, arsenic, lead, zinc, or any other mineral or vegetable poison whatsoever.

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